2:Seligman & Seligman E-5 (1909-1910) 1932
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classes of people, animals, and even things, in which Nyakang may be immanent or with which he is associated.

The chief incarnations and manifestations of Nyakang are as follows:—

1. The spirit of Nyakang is regarded as closely associated with certain shrines, which are in fact cenotaphs, for though spoken of as his tombs it is well known that he is not buried in any of them.

2. Each Shilluk king incarnates the spirit of Nyakang.

3. This is equally true of certain animals, and may possibly apply to all the members of particular species, as it certainly does to individual members.

4. The spirit of Nyakang is regarded as being present, at any rate at certain times, in his wooden effigy kept at Akurwa.

There are ten cenotaph "tombs" of Nyakang (*kwogo Nyakang*) in the Shilluk country, the most important being at Akurwa and Fenikang. Each shrine consists of a group of two or more huts—of the same circular form but rather larger than dwelling huts—together with a small more or less circular enclosure, called *kodi*, usually fenced with millet stalks. The huts are particularly well thatched, and the apex of the roof terminates in an ostrich egg from which there projects the blade of a spear, while the surrounding fence is kept in notably good repair. These huts, with the enclosed area, are sacred, for, with the exception of the priests of Nyakang and the old people concerned in keeping them clean, no one may enter the enclosure or even approach it without due cause. In 1910 the Akurwa shrine consisted of two huts, that at Fenikang of five, and these shrines, designed on the plan of a Shilluk homestead (with, however, the addition of the *kodi*), are so built because they are regarded as the homes of Nyakang.

The attendants and priests of the royal grave shrines and the cenotaph shrines of Nyakang are known as *kwareh* (lit. "king's wife"). This term includes certain old men, who appear to have an hereditary connection with the shrine (but on this matter we are unable to be precise), ex-wives of kings, who having borne a reasonable number of children[1] or attained the menopause are sent to take charge of shrines, and men and women of advanced years who are liable to more or less epileptiform attacks, held to indicate possession by Nyakang or a dead king. The *kwareh* keep the shrine clean, receive the sacrifices,

[1] Hofmayr states that the royal wives do not commonly bear more than three children, after this they are sent to a shrine and become *kwareh* (op. cit., 146).

he wanted to become king? What is chasing you?" When the people heard this, they said, "Ah, shall that man (this cowardly king) bring evil upon us?" And Akwaya Ruko came, he turned towards the village, and he behaved like one possessed by a spirit.[1] But the people remained silent. Then he said, "Beat the holy drum!" But the people remained silent. One of the chiefs said, "Loosen a rope!"[2] And a rope was loosened by a child. When he saw that, he ran away. And the Shilluks laughed, "Indeed, he is not a king!" The Shilluks said. "Kill him!" He ran towards the bush fleeing.

45. Queen Abudok.

Kọt Dịḳḳ ke fat e lḳḳ ɛ ke rïc; ke Cḳḳ wïc nɛ̈n; rïc boyyo. Ka ɣɛ lɛ̈ɲɛ yi Abḳḳḳ, ke e ke: é wïc wɛ̈n a nɛ̈n yi lɛ̈ɲɛ rïc. A lïḷḷ kïɲɛ: kɛ̈ɛ̈ɛ rïc! A kɛ̈ɛ̈ɛ, e rɛ̈ɛ. A kɛ̈ɛ̈, go Abḳḳḳ, a dɛ̈ɛ̈ ɣɛ̈ɲ, e nḳḳ, e wɛ̈ɛ̈ḷ, a yɛ̈ɛ yɛ̈ɛ ɛ̈p: ke e ɣɛ̈ɲɛ dɛ̈ɛ̈, e yɛ̈ɛ, ke wïc e ɛ̈ḷḷ, e ke yɛ̈ɛ. A kɛ̈ɛ wɛ̈n ɣɛ̈ɲ, e yɛ̈ɛ, e yɛ̈ɛ; e kɛ̈ɛ Bɛ̈ɛ̈ɛ̈ḷḷ, e wɛ̈ɛ yi fat. A lïḷḷ kïɲɛ: ḷ, Cḳḳ ɣ nḳḳ yi kɛ̈ɛ rïc. A lɛ̈ɛ̈ɛ wɛ̈ɛ kɛ̈ɛ rïc. A lïḷḷ: ḷ, kɛ̈ɛ rïc ɛ ɣ lɛ̈ɲɛ nḳḳ. ke ɛ̈ɛ ɣɛ̈ɲ kɛ̈ lɛ̈ɛ pɛ̈ɛ̈, ɲɛ̈ɛ ɛ̈ɛ dɛ̈ɛ̈ɲɛ̈ dɛ̈ɛ̈, ke e nḳḳ. [[dɛ̈ɛ lɛ̈ɛ̈ lɛ̈ɲɛ, ɣ dɛ̈ɛ yɛ̈ɛ. A lɛ̈ɛ̈ɛ nɛ̈ɛ̈ɲɛ̈ a dɛ̈ɛ̈ɲɛ̈. — Kɛ̈ɛ̈ɛ Abḳḳḳ.

In the time of Dịḳḳ the country was without a king. And the Shilluks did not know what to do, because there was no king. And the people came to (queen) Abudok, saying, "Alas, we are in confusion from not having a king!" She said, "Take this one (pointing to one of her younger brothers) for a king!" So he was taken, he was elected, Abudok went away. She brought seeds of the water-lily, spread them out in the sun, and ground them. She put them into a bag, the bag was very big, so that, when she put the seeds in, the bag remained unfilled. Then she brought a small bag, poured the seeds in, and it was filled. Now she went to Fashoda with the bag, and put it down there. She said, "Ah, the Shilluks will be decreased by the descendants of the king. In future time the descendants of the king will become many. She said again, "Eh, the descendants of the king will be like a sickness (to the Shilluks), if they build their village beside *your* (the Shilluks') village, *your* village will become very small, it will decrease. But *they* (the royal family) will become many, just as the branches of the calabash plant become many in the bush.[3] Therefore the descendants of the king have become so many. — This is the story of Abudok.

[*Explanation given by the man who told this story:* "Abudok was a bad queen, and the Shilluks did not like her; they wanted a king. So Abudok presented to them one of her two younger brothers, whom she raised (educated), saying, "Take this one for *your* king." Abudok went away

[1] When the new king is elected, the spirit of Nyikang takes possession of him; this is manifested by a shaking of the body, singing, etc.
[2] Loosen a rope to thrash him!